



Socio-Political Hate Speech: Manifestations of Language Malfunctions in the Perspective of Cyberpragmatics

Ujaran Kebencian Sosial-Politik: Wujud-Wujud Awafunction dalam Perspektif *Cyberpragmatics*

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Abstract: The presence of language on the internet that appears on various platforms forces language to be interpreted in a multimodal way. This research aims to (1) Describe the forms of language functioning in socio-political hate speech in public spaces and (2) Describe the pragmatic meaning of language use in socio-political hate speech in public spaces. The data for this research is in the form of excerpts of speech on social media, which contain forms of the early functions of language in socio-political hate speech. Data was collected using the listening method, not in the sense of listening but reading the text. The extra lingual matching analysis method is applied with social, social, cultural and situational extralinguistic context matching tools. This matching analysis method is also used to match cybertext contexts, including cybertexts with visual, spatial, aural, gestural, and linguistic dimensions. The steps in analysis include identification, classification, typification, and interpretation. This research produces findings in manifestations of the form and pragmatic meaning of socio-political hate speech in public spaces. Form manifestations include slurs, harassment, propaganda, cynicism, sarcasm, and innuendo. Manifestations of pragmatic meaning include insulting, defaming, insinuating, and ridiculing.

Keywords: Hate speech, public space, language function, cyber pragmatics

Abstrak: Kehadiran bahasa dalam internet yang muncul pada berbagai platform memaksa bahasa dimaknai dalam tali-temali dengan multimodalitas. Penelitian ini bertujuan: (1) Mendeskripsikan wujud pengmalfunctionan bahasa dalam ujaran-ujaran kebencian sosial-politik di ruang publik; (2) Mendeskripsikan makna pragmatik pengmalfunctionan bahasa dalam ujaran-ujaran kebencian sosial-politik di ruang publik. Data penelitian ini berupa cuplikan-cuplikan tuturan dalam media sosial yang terkandung wujud-wujud awafunction bahasa dalam ujaran-ujaran kebencian sosial politik. Data dikumpulkan dengan metode simak, bukan penyimak dalam pengertian mendengarkan, melainkan penyimak dalam pengertian membaca teks. Metode analisis padan ekstralingual diterapkan dengan alat pepadanan konteks ekstralinguistik sosial, sosieta, kultural, situasional. Metode analisis padan ini juga

diterapkan dengan memadankan konteks siberteks, baik siberteks yang berdimensi visual, spasial, aural, gestural, maupun linguistik. Langkah-langkah dalam melakukan analisis meliputi identifikasi, klasifikasi, tipifikasi, dan interpretasi. Penelitian ini menghasilkan temuan berupa manifestasi bentuk dan makna pragmatik ujaran kebencian sosial-politik di ruang publik. Manifestasi bentuk meliputi cercaan, pelecehan, propaganda, sindiran, sinisme, sarkasme, sindiran. Manifestasi makna pragmatik mencakup: menghina, menista, mencemarkan nama baik, menyindir, dan mengejek.

Kata kunci: Ujaran kebencian, ruang publik, fungsi bahasa, pragmatik siber

1. Introduction

The linguistic paradigm shift from formalism to functionalism and now to post-functionalism places the perspective of function in a central position in viewing the nature of language. In formalism, language is seen as a device for conveying meaning. Language entities are always seen as containing and carrying meaning (Rooij, 2004). Therefore, the perspective of *form* and meaning becomes significant and is seen as fundamental in the formalism paradigm. The semiological perspective that Ferdinand de Saussure believes in very clearly underlies this paradigm (Abdulrahman Almurashi, 2016; Trinh et al., 2017). Because language is seen as dealing only with form and meaning, linking language entities' meaning with dimensions outside the language is considered a mistake or misguided. In the functionalist paradigm, language is no longer seen as a device for conveying meaning but as a social reality. Language is seen as having a fundamental function, namely, as a device that carries a variety of functions. Language can have heuristic functions, poetic functions, textual and personal functions, and many other functional perspectives born due to the linguistic paradigm shift towards this functionalism paradigm (Jaszczolt, 2018; Kivunja & Kuyini, 2017). One of the most impactful consequences of the presence of the functional paradigm is the development of language learning approaches based on this functional perspective. The communicative approach in language learning pervades all language learning praxis, and Indonesia is no exception.

In the paradigm of post-functionalism, language is linked to technology. Technology is seen as an integral part of culture and an inseparable part of the language entity. Language and culture are related like a two-sided coin. It follows that since technology is part of culture, language cannot be separated from technology either. In the paradigm of post-functionalism, separating technology from language is an impossibility, but linking language with technology is necessary (Cornelius & Marston, 2009; Srite & Karahanna, 2006). Language in the post-functionalism paradigm is abundantly present on the internet and manifested in social media on various platforms. The presence of language on the internet, which appears on multiple platforms, forces language to be interpreted in terms of multimodality. As initiated by Kress and Leeuwen, Multimodality has five dimensions: the visual dimension, the aural dimension, the gestural dimension, the spatial dimension, and finally, the linguistic dimension (Hermawan, 2013; Kress, 2009). Language entities can be present in conjunction with all five aspects simultaneously but can also be present with some of my dimensions separately or discretely.

Thus, interpreting the meaning of speech on the internet cannot be separated from the cybercontext context, which is formed based on multimodality, as stated earlier. If, in previous paradigms, the meaning and purpose of speech are interpreted in conjunction with intralinguistic and extralinguistic contexts, whether social, societal, cultural, or situational, in the post-functional paradigm, these contexts are no longer considered sufficient. As mentioned earlier, they must be added to the cybercontext context with the five dimensions of multimodality (K. Rahardi, 2019a, 2019b). In the post-functional paradigm, the internet has presented various manifestations of language dysfunction. Malfunction can be understood as the misuse of functions or the use of functions that are not appropriate, and it can even tend to be misguided. Language, which in the era of functionalism carried many functions, including initiating and strengthening cooperation, has been damaged and dysfunctional by socio-political hate speech (R. K. Rahardi, 2020b). Language, which initially carries out many functions, with the most essential function being initiating and strengthening cooperation between people, seems to be destroyed by the presence of hate speech. The reason is that cooperation, which is considered the most basic function of language, seems to be damaged because hate speech is contrary to the essence of cooperation as the main substance of communication (K. Rahardi, 2017, 2022).

As a theoretical foundation, this research is based on the theory of pragmatics and cyber pragmatics. Pragmatics is understood as a branch of linguistics that studies speakers' intentions. The speaker's intent must be interpreted based on the extralinguistic context. Therefore, it is said that the meaning of intent in pragmatics is *context-bound*, not *context-free* (Shieber, 1985; Vedantam et al., 2017). Interpreting the speaker's intentions to release the context will give birth to errors in meaning. Mistakes and misinterpretations certainly occur a lot in the domestic socio-political reality. All of this occurs due to the elongation of context in interpreting speech. Problems do arise when these utterances are present in social media. It is said that this is because the extralinguistic context originally used to interpret the meaning has been sufficient. In the post-functionalism era, the extralinguistic context, as mentioned earlier, is no longer sufficient to interpret the utterance's meaning (Ephratt, 2011; R. Rahardi et al., 2020).

The multimodality cybercontext must be involved in the process of meaning of speech. Similarly, pragmatics, as explained earlier, is still adequate to be replaced in a general perspective (general pragmatics) and is no longer applicable because *pragmatics* has shifted to *cyber pragmatics*. Socio-political hate speech on the internet certainly cannot be analyzed using the general perspective. Pragmatics culture-specific pragmatics (R. K. Rahardi, 2020a; Schwartz & Sagiv, 1995), but pragmatics must be applied from a new perspective, as mentioned earlier. Furthermore, it needs to be emphasized that hate speech that continues to be created and spread in various social media is like a fireball that continues to roll, ready to burn anyone and anything it touches. Hate speech can be interpreted as words, behaviour, writings, or performances that are prohibited because they can trigger violence and prejudice either on the part of the perpetrator, the victim, or perhaps from other dimensions (Dawes, 1999; Ungar, 2013).

In our society, hate speech is usually attached to insult others. The insult is usually aimed at attacking someone's honor and good name. Besides insulting individuals, hate speech

can also be directed at the government or authorities. In the legal realm, all types of insults as manifestations of hate speech can be subject to legal sanctions, all of which have been regulated in the Criminal Code (KUHP). Young people are very vulnerable to the legal sanctions mentioned above if they are not properly assisted in understanding hate speech. Instead of not understanding the provisions of the law, they, as young blood, are also still emotional and tend to be less able to control themselves when interacting and communicating with each other (Park, 2017; Rasmussen, 2003).

Hate speech can appear in various forms or manifestations as described below: (1) Insults and Harassment. This type of hate speech includes the use of abusive words to attack individuals or groups and dehumanizing someone based on certain characteristics, such as race, religion, gender, sexual orientation, or certain physical or mental conditions. (2) Propaganda. Propaganda involves disseminating false or tendentious information about a particular group to incite fear or hatred (3) Threats of violence. These threats include threats or intimidation against certain individuals or groups, whether conveyed directly or implied, such as physical threats through text messages or social media that are deliberately spread to threaten. (4) Discriminatory treatment. This refers to systems, policies, or practices that directly or indirectly discriminate or disadvantage certain groups. (5) Ostracization. This type of hate speech can be demeaning treatment or systematic isolation of certain individuals or groups. (6) Conspiracy. Conspiracy can be done by cornering or blaming certain groups for social or political problems without strong evidence. (7) Abusive socio-political rhetoric. Hate speech can also take the form of harsh and abusive socio-political rhetoric. Politicians or certain political groups often use language that can trigger fear or hatred of people or groups (Brison, 2013; R. K. Rahardi, 2020b). The theories presented in front are placed as a frame of reference and *analysis tools* in this research. The method of analysis used to solve this research problem is the extralinguistic commensurate analysis method, often referred to as the extra lingual commensurate method. The objectives of this study are formulated as follows: (1) To describe the forms of language preservation in socio-political hate speech in public space; (2) To describe the pragmatic meanings of language preservation in socio-political hate speech in public space. This research is urgent considering that the preservation of language functions manifested in socio-political hate speech has occurred so widely that it has penetrated various fields of life through cellular gadgets in the hands of almost everyone. Critical awareness of the presence of hate speech that results in the perversion of the essential functions of language must be built immediately, especially for young people through learning.

2. Method

This research is of the descriptive qualitative type. No statistical calculations were required to implement this research. This is due to the characteristics of qualitative research, which emphasizes the dimension of interpretation of the object of the research study. In this case, the object of research is the forms of language functions in the utterances of socio-political hatred that are present around the time of the implementation of this research. The data of this research is in the form of excerpts of speech on social media, in which there are forms of language functions in socio-political hate speech. The substantive data source of this research is the texts in social

media that contain forms of language functions in socio-political hate speech (Sudaryanto, 1990, 2015). The locational data source is social media, which is a manifestation of the internet and currently has abundant data. The data is collected using the listening method, not by listening in the sense of listening but by listening in the sense of reading the text. The listening method was applied by applying reading techniques and note-taking techniques.

Furthermore, the extra lingual analysis method is applied with commensurate tools in social, societal, cultural, and situational extralinguistic contexts. Similarly, the extra lingual commensurate analysis method is applied by matching multimodality-based cybertext contexts as a matching tool, whether cybertexts with visual, spatial, aural, gestural, or linguistic dimensions (Krippendorff, 2010; Science et al., 2017). Finally, it should also be stated that the analysis's steps are identification, classification, typification, and interpretation. Data triangulation is carried out to ensure that the data analyzed is well-qualified.

3. Finding and Discussion

This research, although with limited data, has produced research findings in the form of pragmatic forms and meanings of language preservation in socio-political hate speech in the public sphere. In detail, the findings of the pragmatic forms and meanings are presented as follows: (1) Forms of awafunction: slur, harassment, propaganda, innuendo, cynicism, sarcasm, satire; (2) Pragmatic meanings of awafunctions: insult, defame, defame, insinuate, and mock. Table 1 below can be examined further to clarify the findings of this study.

Table 1. Manifesting of Language Functions

Data Code	Form of Function	Pragmatic Meaning of Function
Data 1: UKCP	Slurs	Insulting
Data 2: UKPP	Harassment	Defamation
Data 3: UKPPNB	Propaganda	Defamation
Data 4: UKSNPNB	Satire	Defamation
Data 5: UKSM	Cynicism	Insinuating
Data 6: UKSKM	Sarcasm	Insulting
Data 7: UKSRM	Satire	Mock

Furthermore, in the following section, each of the findings of the forms of language awafunctions and the pragmatic meanings of language awafunctions in hate speech are presented individually.

3.1. Hate Speech Slurs Stating the Pragmatic Meaning of Insults

Backbiting is an undignified act. By badmouthing someone, one tarnishes another person's face. More than just smearing one's face, slurring at another person can insult one's self-esteem. In language politeness, reviling with the pragmatic meaning of insulting can be categorized as an impolite act. With such ill-mannered actions, the

harmony of relationships between people can certainly be disrupted. Socio-political hate speech in the form of slurs to insult is abundant on social media. In the context of education, of course, the escalation of hate speech in the form of slurs for insulting purposes must be taken seriously. In Data 1, the linguistic forms "You think..." and "Lo's degree will be high" are inappropriate linguistic forms addressed to someone. This form of language can be considered sarcasm. This form is an indicator of hate speech in this linguistic data. It is said so because this form of language can offend and dehumanize people. Viewed from the perspective of language function, this form of language is a manifestation of preservation. That is, the essential function of language as a builder of harmonious relations between people in the framework of cooperation to build communication is perverted to denigrate someone's self-esteem and insult someone's dignity (Rahadi, 2019; R. K. Rahardi, 2019). Data 1 below can be examined further in this regard.

Data 1: UKCP: Hate Speech Slurs Insults



Source: <https://www.instagram.com/reel/C3aVltrPj9v/?igsh=MTczNGhuN3BsODZjbA==>

3.2 Hate Speech Harassment Stating the Pragmatic Meaning of Defamation

Harassing someone's face can be categorized as an act that violates the principles of language politeness. Face harassment has a heavier level of impoliteness than simply threatening face. The impact of a threat to face is limited to embarrassment and discomfort, which may result in one's reluctance to communicate and interact with the threat of one's self-esteem symbol. So, the impact of a threat to face is lesser when compared to the impact of face harassment. Face harassment can have a legal impact because it relates to a person's dignity and self-esteem. By being face harassed, a person can retaliate with speech and actions that threaten the safety of the face harasser. Much of the violence that has occurred in recent socio-political events has been caused by such harassment.

In Data 2 below, the diction of "fried food seller" for a well-known figure indicates hate speech because it is intended to harass the face of a respected politician. In certain cases, this kind of face harassment can also be interpreted as blasphemy against the figure of Gibran, who was then debating as a presidential candidate. Such hate speech contained in @solohariini.id should not be conveyed, regardless of the possibility of the truth of the substance of the speech. In the context of language pragmatic politeness, it is clear that this kind of speech that has the substance of facial harassment is impolite speech. In the context of language function, this linguistic fact also violates the nature of the function of language as a bearer of the function of cooperation and a builder of harmonious relations between people. The fact of

preserving the function of language in such a socio-political context is unlikely to give birth to harmony but rather give birth to feuds and insistence that may never end. The language form, "If not for PDIP, this person would only be an ordinary fried food seller in Solo", in the following data is a fact of harassment that can lead to blasphemy. Blasphemy is certainly a disgraceful act. Language that is substituted for purposes that are not essential can be misleading (Culpeper, 1996; Haugh & Bousfield, 2012). Data 2 below can be examined further concerning this statement.

Data 2: UKPP: Hate Speech Harassment Defamation



Source: <https://www.instagram.com/reel/C3aVltrPj9v/?igsh=MTczNGhuN3BsODZjbA==>

3.3. Hate Speech Insults Stating the Pragmatic Meaning of Defamation

Actions that aim to insult in the perspective of language politeness are impolite. The insulting by defaming someone is even against legal norms and can be fatal because it can have legal consequences. In relationships with others, insulting someone can eliminate harmonious relationships between the insulter and the insulted. Thus, it is clear that the act of insulting is an act that ignores the essential function of language because language functions essentially as a builder of harmonious relationships with others. Instead of harmony, insults, disputes, hostility, conflicts, and even wars can arise (Marchiori & Latora, 2000). Concerning language politeness, an insulted person is tantamount to a person whose dignity is no longer respected. People who are considered insulted in society will be excluded from living with others. In Data 3 below, the language form "tell your father to leave you bran..." and the language form "referees don't play, this presidential election will be chaotic" are forms of socio-political hate speech. With these utterances, it is as if a form of insulting speech is encouraged, which will result in defamation of a person.

The defamed person in this case is the figure of Gibran as President Jokowi's son, and Jokowi himself as the president who is called "referee" in the speech. It is feared that his excessive involvement will disrupt the democratic process in the 2024 presidential and vice presidential elections. Linguistics, believed by many to be a tool for initiating and strengthening cooperation between people, is immediately disrupted by the display of hate speech such as those mentioned above. To further understand the form of hate speech and the pragmatic meaning of hate speech, as shown above, readers are welcome to take a closer look at the following data.

Data 3: UKPPNB: Hate Speech Propaganda Defamation



Source:

<https://www.instagram.com/p/CpARqsfPNxR/?igsh=MWNtcGpsaTVrOTU1dA==>

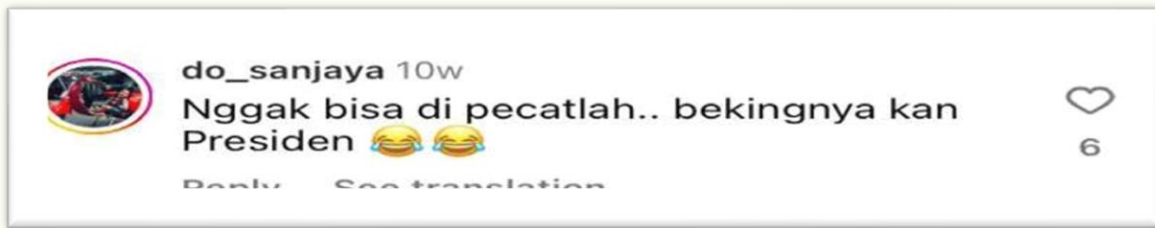
3.4. Hate Speech Satirizing Stating the Pragmatic Meaning of Defamation

Conveying sarcasm to someone is very often done in various encounters between people. Even in ordinary activities without socio-political nuances, sarcasm seems to be an integral part of one's life. It is as if it is very easy for people to insinuate other people, whether they are their friends or not. It is very common. People often don't fully realize that insinuating damages the face of the person they are insinuating. Of course, one's face becomes disturbed, embarrassed, and uncomfortable due to the insinuations that often occur in social life (Meyer et al., 2006; R. K. Rahardi, 2023). In social media, hate speech done in the form of sarcastic speech is also very common. It is as if people nowadays do not feel relieved if they have not uploaded what is on their minds and thoughts on social media.

Similarly, sarcasm towards someone seems incomplete if not expressed through social media. The linguistic post-functionalism that has developed recently allows such things to happen. In the following Data 4, insinuation appears in the linguistic form "can't be fired...the defender is the president". Of course, the hate speech in the form of such innuendo is addressed to the figure of Gibran, who at that time played the role of candidate 2 in the 2024 presidential and vice presidential elections.

The insinuation above was not intended to save the face of the political figure but instead was intended to defame him as the president's family. From the perspective of language politeness, it is clear that such speech manifests unmannerly speech. In the perspective of language functions, of course, this form of language does not support the essential function of language. Language, which should have an essential function as a barrier to cooperation and a guardian of harmonious relations between people, is damaged by the outbreak of hate speech, as shown in the data. The following data can be examined further to clarify this point.

Data 4: UKSNPNB: Hate Speech Satire Defamation



Source: <https://www.instagram.com/reel/C6D2oiyh7R-/?igsh=ZnNmOG80dGFxZXhj>

3.5. Hate Speech Cynicism Stating Pragmatic Meaning Satirizing

Hate speech can be done in various ways, but the goal is almost the same: creating social disharmony. The social disharmony created in this way is usually inseparable from the socio-political frenzy in a society. Often, such commotion is created because of certain interests, both by those in power and those who feel oppressed by that power (Barton & Tusting, 2005; Briggs & Bauman, 1992). In other words, such social disharmony occurs because neither side humbles and accepts reality. Each tends to be eager to be the winner, and no one wants to be the loser. Of course, this action is inappropriate and not right from the perspective of language functions. Language essentially functions to build harmony. Politeness and phatic language are also ultimately aimed at creating harmonious relationships between people. Socio-political hate speech aims at the opposite, namely, creating social disharmony. When viewed from the perspective of pragmatics, especially critical pragmatics, victories that are born on the basis of mistakes or errors, such as an evil conspiracy, are also contrary to the struggle to achieve justice and uplift human dignity.

In Data 5 below, the hate speech appears in a short form, namely "KPU=KOMPLOTTAN PAMAN USMAN". Almost all Indonesian citizens understand, and perhaps even people outside Indonesia know, what happened in the Constitutional Court in the series of events in the 2024 presidential and vice presidential elections, especially those involving the then Chief Justice of the Constitutional Court. So, it is clear that the main purpose of this form of language is to satirize. So, it can be emphasized that the pragmatic meaning of the speech is satirical. It is not the harmony of the relationship between people that is obtained but the disharmony of the relationship between people. The following data can be further examined in this regard.

Data 5: UKSM: Hate Speech Cynicism Satirizing



Source: <https://www.instagram.com/p/C5BCZnur8Z8/?igsh=Y2V6YWgwemVydHQ5>

3.6. Sarcastic Hate Speech Expressing Insulting Pragmatic Meaning

The form of hate speech delivered by sarcasm can hurt the feelings of the person involved in the speech. Sarcasm is more than just a cynical expression because, in sarcasm, someone's face has been damaged by someone. In the following data 6, the sarcasm is as follows: "Well...it's true what Anis says...when it comes to talking, Anis is the master." The sarcastic utterance is hate speech because it is certain that with this form of language, the face of the person subjected to the utterance must be slapped in the face. People can lose their dignity because they are attacked with words that are more than just threatening (Slugoski & Turnbull, 1988). The sarcasm strengthens when it continues with the form "Anis is the champion. But when it comes to working? Just look at her track record." It becomes clear that the sarcasm is stated blatantly. The form "Just look at his track record" shows that the sarcasm is harsh and striking. From the perspective of language function, this kind of language branding is also a way of preserving the function of language. Language, which should function to establish and build cooperation between people to achieve harmonious relations, has actually been perverted. The following snippet of speech in Data 6 can be examined further to clarify this point.

Data 6: UKSKM: Insulting Sarcastic Hate Speech



Source: <https://www.instagram.com/reel/C3Pomyfvgcs/?igsh=MXg3dW05cTYyM2F5aA==>

3.7. Hate Speech Innuendo Stating Pragmatic Meaning Mocking

Uncomfortable relationships between people can be manifested in various ways, including in the form of sarcasm. By delivering sarcasm, a person's feelings will be disturbed or even offended and can undoubtedly bring anger. People mocked with excessive sarcasm will mostly feel unable to bear the action and usually react negatively immediately. In Javanese culture, for example, the reaction to angry mockery is the expression "ngo telu", namely "ngambeg, ngelih, ngamuk". The form "ngambeg" refers to a silent reaction. In Javanese culture, it is common for anger to be expressed as silent behaviour, not responding, not acting actively, and reacting in some way. People familiar with this must understand what it means, namely that someone is angry by being silent.

The form "ngalih" in Indonesian means to get out of the way. In Javanese culture, people who disagree with others because of their speech, because of their behaviour, or perhaps because of their bad policies will be left out of the way. The act of stepping aside can also be interpreted as an effort to avoid a more severe conflict because an argument, even a physical fight, or a fight for strength can occur. Then, the form

"ngamuk" means to rage or attack blindly. Raging in Javanese culture is the last resort when someone is angry. By throwing a tantrum, a person will release all their emotions, so what happens is not good relations between people. In the following data, the insinuation appears in the speech: "Mr. Ganjar smiled slightly but at home laughed at the presidential debates 1 and 2." In the perspective of function, hate speech done in the form of innuendo to mock is a manifestation of disharmony in human relations with others. Of course, good language should avoid such actions so that harmonious relations can always be created (Haugh & Bousfield, 2012). Data 7 below can be examined further in this regard.

Data 7: UKSRM: Hate Speech Mocking Satire



Source: <https://www.instagram.com/reel/C4xvgdMvVnP/?igsh=MTR5bTNlbnVldWJ1==>

3.8. The Role of Slurs in Socio-Political Hate Speech

The use of slurs within socio-political hate speech serves as a potent linguistic tool to convey disrespect and insult, often aimed at individuals or groups to degrade their social standing. This study identifies slurs as primary linguistic devices within hate speech that incite tension and diminish respect among people (Rahardi, 2019). The public sphere, especially in socio-political settings, becomes hostile when such language is normalized, fostering animosity and undermining civil discourse. Slurs are often rooted in deep-seated biases or frustrations and are employed as expressions of personal or political animosity, reflecting the speaker's intent to harm and marginalize (Haugh & Bousfield, 2012). In Indonesian socio-political discourse, slurs are commonly employed on social media platforms where anonymity and rapid dissemination amplify their impact. Social media allows these expressions to reach a wider audience quickly, reinforcing harmful stereotypes and creating polarized viewpoints. Such discourse aligns with observations by Culpeper (1996), who suggests that slurs, due to their intensely personal nature, are often adopted to sway public opinion by appealing to negative emotional responses. This dynamic makes slurs particularly powerful, as they provoke immediate reactions and can disrupt rational discussion.

Additionally, the pragmatic meaning of slurs in socio-political contexts often carries an underlying tone of resentment or dissatisfaction with prevailing political figures or ideologies. Through insults, speakers can channel their opposition into expressions of contempt, framing it as a justified response to perceived injustices. This manner of engagement, however, risks perpetuating a cycle of disrespect and retaliation, distancing individuals from constructive debate (Meyer et al., 2006). Rather than fostering understanding or empathy, slurs contribute to an atmosphere where language

functions as a weapon rather than a medium of dialogue. The significance of slurs in hate speech extends beyond their immediate emotional impact, as they contribute to a culture of impoliteness in public discourse. By eroding the norms of respectful communication, slurs encourage a breakdown in societal cohesion, potentially leading to escalated conflict and social division (Marchiori & Latora, 2000). This research suggests that when slurs are used consistently, they become normalized in public discourse, shifting societal expectations of acceptable language and creating a hostile communicative environment. So, the pragmatic function of slurs in socio-political discourse reveals their role in exacerbating conflict and diminishing the quality of interaction in the public sphere. They highlight the importance of setting clear boundaries in language use to prevent the spread of disrespectful and damaging expressions. Understanding the dynamics of slurs within socio-political hate speech underscores the need for media literacy initiatives to foster awareness about respectful communication and the harmful implications of normalized impoliteness in public conversations.

4. Conclusion

As a conclusion in this research, it can be restated that the implementation of this research has produced findings in the form of manifestations of forms and pragmatic meanings of socio-political hate speech in public spaces as a form of language preservation. The manifestation of socio-political hate speech includes slurs, harassment, propaganda, satire, cynicism, sarcasm, and satire. The manifestations of the pragmatic meaning of socio-political hate speech include insulting, defaming, defaming, satirizing, and mocking. Even though the manifestations of pragmatic forms and meanings have been found, as mentioned above, this research is still limited in terms of data sources and the amount of data. Hence, the findings are still limited and need to be developed further. In a different and wider opportunity, the researcher will conduct a study on a similar theme with an adequate amount of data and data sources so that the limitations presented earlier can be better refined. Other researchers with similar concerns in this phenomenal field are invited to conduct similar studies so that the problems associated with socio-political hate speech in the public sphere as a form of language preservation can be solved more thoroughly.

Declaration of Conflicting Interest

In this section, we authors declare that there is no conflict of interest in the writing of this article.

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